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Dr. Mott in China

Dr. John R. Mott, Chairman of the International Missionary Council, accompanied by Mrs. Mott, was due in Shanghai April 8. He will attend the biennial meeting of the NCC April 25—May 2, and the meetings of the Council's Executive Committee immediately preceding and following the biennial meeting. Brief visits will be paid to Nanking, Peiping and Hankow between April 11 and 25. In each city Dr. Mott will hold an all-day conference with a group of Christian leaders to acquaint himself with the situation insofar as it affects the work of the Christian Movement. In each city he will also give some time to the Young Men's Christian Association in view of his relation to that organization, through his position as Chairman of the World Young Men's Christian Association. The YMCA is also arranging for Dr. Mott to address one or two student gatherings in each city be visits in China.

Dr. Mott comes primarily as Chairman of the IMC to study conditions and to confer with regard to the holding in 1938 of an enlarged meeting of that Council, somewhat along the general lines of the meeting held in Jerusalem in 1928. The changes that have taken place in the missionary world have been so important and so far reaching that a similar meeting is called for. Questions as to its general character, the issues that need to be faced and the best way of preparing for their thorough consideration are among the questions Dr. Mott will consider with Christian workers in this country.

He will also discuss the question as to the place of holding such an enlarged meeting of the IMC, whether in China or elsewhere in Asia. At the meeting of the Executive Committee of the NCC held in November, 1934 an invitation was extended to the IMC to hold the 1938 meeting in China. All questions relating to that gathering will be again considered and decisions reached at a meeting of the Committee of the IMC next September.

The Ad Interim Committee of the IMC, meeting at Salisbury, England in July of last year, in considering the calling of this conference, stated:—

"The meeting should be a world meeting, and its main theme should be one of world significance, but if held in Asia the meeting, while maintaining an ecumenical outlook, would have as its primary and immediate interest the problems and needs of the younger churches. The central theme suggested for the meeting was the upbuilding of the younger Christian communities as living members of the universal historic Christian fellowship. This would involve the consideration of the faith by which they live and its expression in relation to the rival claims in the modern world for man's ultimate allegiance, of the growth of the fellowship in Christian life and power, and of its witness and practice in relation to the life and problems of the general community. It would involve further the consideration of the responsibility of the older churches of the West in respect of their own life and witness, of their relations with the younger churches and of the world-wide task of evangelism.

"It was decided that the Committee at its meeting in 1935 should, after hearing the views of the constituent national organizations, frame definite plans for a general Council meeting, decide upon the precise place and date, and fix the number of delegates to be sent by the constituent national bodies.

"It was further agreed that the travel of the officers during the ensuing period should be definitely related to the preparations for the Council meeting."

Dr. Mott reached Japan on March 8. After attending a specially called meeting of the NCC of Japan at Kamakura March 12-14 he held conferences under the same auspices in several other cities. He also met leaders of the YMCA and their friends in conference, and addressed student and other gatherings. March 29—April 5 were spent in a visit to Korea.

The NCC is happy to be able again to welcome Dr. Mott. To his visit in 1913 the Council owes its organization. He has taken a keen interest in its work from the beginning. He was instrumental in raising of funds that not only made its work possible in the early days of the CCC, but that helped to develop both the China Christian Educational Association and the former China Medical Missionary Association. The Five Year Movement has also owed much to his help.

His presence in our midst is peculiarly welcome at this time. No one is in closer touch with the important changes taking place in the world missionary situation than Dr. Mott, or is better informed in regard to the development of Christian communities in Asia, Africa and Latin America.

The NCC is especially thankful that his visit comes at the time of the Council's biennial meeting.

Biennial Meeting of The NCC

April 25—May 2, 1935

The coming meeting of the Council is to be held in Shanghai, at the New Asia Hotel. This hotel, just north of the Post Office on North Szechuen Road, has recently been opened by a group of business men who aim to run it on Christian principles. The NCC has been offered greatly reduced rates. The building has a good hall and roof garden and is situated within five minutes' walk of the Missions Building and the Union Church.

About 100 people are expected to be present representing the church bodies and the major Christian organizations that are members of the Council.

Following the opening session of welcome to the delegates and an address by the Chairman (Dr. R. Y. Lo), the first day will be devoted to "sharing our concerns". In these days we have not only many causes for thanksgiving, but all kinds of serious questions on our minds and hearts. It is believed that to speak of these matters in fellowship with one another in Christ will help to dispel fear or anxiety and bring us nearer to the source of wisdom and power.

Another feature of the meeting will be concentrated work in groups which are to be four in number, dealing with four topics that are central to the work of the Five Year Movement—the Training for service in the Church, Christian rural reconstruction, Work for Youth, and Cooperation. The first term set for the Five Year Movement expired at the end of 1934 and it will be for this Biennial Meeting to decide whether to continue, as recommended by the Executive Committee of the NCC, and if so in what form and with what emphasis. As the above four groups bring in their reports, it should become clearer what the needs of the Christian movement are.

This meeting will be noteworthy for the presence of some outstanding men as visitors—Dr. John R. Mott, Chairman of the International Missionary Council; Dr. Luther A. Weigle, Dean of the Divinity School of Yale University; Rev. Frank T. Cartwright, Secretary of the Methodist Episcopal Foreign Mission Board; and Dr. Wynn C Fairfield, Secretary of the American Board of Commissioners of Foreign Missions.

Dr. Mott is expected to speak both on the general subject of Cooperation, to which he has given so much of his life, and on the proposal to hold the next enlarged meeting of the IMC in 1938 in the Far East. He will also preach in the Holy Trinity Cathedral on April 28 and address the Shanghai Missionary Association at the Union Church on April 30. Dr. Weigle will speak on the training work of the Church, will take part in the group which deals with that subject and will preach in the Union Church.

The closer coordination of the work of the Churches with that of Educational, Medical and other national departmental organizations will come up for careful consideration. For some time it has been felt that the Churches, the China Christian Educational Association, the Medical Missionary Council of the Chinese Medical Association, the Literature Societies, and the YMCA and the YWCA should all draw closer to one another and integrate their work to the fullest possible extent so as to meet the challenge of these days.

Each day during the Biennial Meeting will begin with morning worship. At noontime there will be fifteen minutes for united prayer and intercession. At the close of day there will be opportunities for more intimate fellowship .

We would invite all who read these words to join with us in spirit and share our worship, intercession, and fellowship. It is only to a church which has these three qualities in its life that the fullest gifts of God can be given.

Chairman of Federal Council in China

Shanghai has been unusually favored by the presence in China for several months this spring of Dr. Ivan Lee Holt, the President of the Federal Council of Churches of Christ in America. Dr. Holt is pastor of St. Paul's Methodist Episcopal Church, South, St. Louis, one of the largest and most influential Southern Methodist churches in the country. He is temporarily preaching at Community Church in Shanghai during the absence of its pastor. Dr. Holt comes to China with a background of a long and successful ministry. His recent appointment to the Presidency of the Federal Council of Churches of Christ in America places him in a position of great influence in the religious life of America at this time. He is meeting many groups, addressing different audiences and gaining an insight into conditions in both China and Japan.

On March 25 Dr. Holt met with an enlarged meeting of the Ad Interim Committee of the NCC and handed to the Chairman a letter of greeting from the Federal Council for presentation to the biennial meeting of the NCC, which he will be unable to attend owing to his leaving China before it convenes. Dr. Holt gave a very helpful address on the organization and work of the Federal Council. Organized in 1908, it has to date had seven presidents, all of them persons widely known and influential in the religious life of America. These were Bishop E. R. Hendricks, Dean Shailer Mathews, Dr. Frank Mason North, Dr. Robert E. Speer, Bishop Francis J. McConnell, Dr. S. Parkes Cadman, Dr. Albert W. Bevan.

Starting as a purely unofficial body, created by a small group of men who felt the need for such a federation of Church bodies, the Federal Council became gradually more closely linked to the Churches, and now is their creature, although they contribute only about one third of the annual budget of U.S. $250,000. The balance of the support is supplied by individuals interested in its work.

At its very first meeting the Federal Council adopted a Social Creed for the Churches. This was

later widely adopted by the individual denominations. This Social Creed has been modified from time to time as the Christian conscience has moved to more advanced positions.

The Federal Council has no authority over any of its constituent members. It stands primarily for a prophetic leadership. It maintains an able staff of "fact-finders" and suggests ideals and goals.

Its program for the next two years includes:

(1) A continuation of its prophetic ministry by its investigation of important issues before the country and by pronouncements upon them. For example, Dr. Walter Van Kirk, a member of the Council's staff, was recently sent to Washington to seek to induce the Government not to hold the proposed naval manoeuvres in the Northern Pacific. Dr. Van Kirk saw both the Secretary of State and the President, and informed them that if the manoeuvres are held the Federal Council proposed to hold at the same time peace meetings in fifty cities in different parts of the country deprecating these particular manoeuvres.

(2) A great preaching mission, during 1936, in one hundred cities in the United States; each mission to continue one week and to be conducted by a team of four or five speakers, able to reach different classes of the Community.

(3) A continuation of the Federal Council's effort to bring the different denominations into closer fellowship.

Questioned regarding the relationship of City and State Federations of Churches to the national body, Dr. Holt replied that the Federal Council maintained on its staff one secretary whose sole duty was to relate the Federal Council to the State and City Church federations. These were not, however, officially connected with the Federal Council, nor does the Federal Council generally promote the organization of such local and regional federations.

Informal discussion followed Dr. Holt's address.

German Missions Facing Crisis

The rigid restrictions which the German government has felt obliged to place upon the export of Reichsmarks from the country in an effort to prevent another such fatal collapse of its currency as she faced in the post-war period is working great hardship upon all German missions.

All remittances abroad, for whatever purpose, including those for the support of missionary work, are now limited to not more than five percent of the amounts previously sent. Dr. Knak, Director of the Berlin Missionary Society, says in the latest report of that society:

"Mission work is entering a year more serious than any for a long time. The recall of German missionaries from German fields has already begun, because there is no possibility of sending them the sums necessary for their maintenance. The German government is not in a position to grant the missionary societies permission to send abroad those amounts in foreign currency which would cover even the minimum requirements to carry on the present work.... It is unlikely that the whole German mission work can be brought safely through this time of extrordinary distress. It is unlikely also that German mission work will be preserved in its entirety."

The seriousness of the situation facing these missions can hardly be exaggerated. One of the larger German societies operating in China is now seeking to find out how much of the work it has established could be carried on in the event of the present restrictions on the export of Reichsmarks being prolonged. In other words, how much of it can be immediately placed upon a self-supporting basis.

The mission estimates that more than two-thirds of its employed Chinese staff of pastors, evangelists, and teachers would have to be dismissed; and this at a time when the depression in China makes it harder for those persons to find employment. The Chinese Church is being called upon all at once to shoulder financial responsibilities that under ordinary conditions would be spread over a number of years.

Efforts are being made through the International Missionary Council both in Great Britain and in the United States, to raise money in the form of loans to help the German societies during the immediate emergency while they are seeking to make more definite plans for the future. It is expected that these loans will be repaid later when the embargo on the export of Reichsmarks is lifted. It is recognized, however, that this help cannot be regarded as more than an emergency measure to tide the missions over the few months immediately ahead during which they face the future. This in no way, however, detracts from the urgency of the need.

The National Christian Council is prepared to receive and to transmit to German societies in need any sums, large or small, that readers of the Bulletin may desire to contribute at this time. We feel sure that there are many who will wish to help. We are not in a position to receive funds on a loan basis. This is a time in which to show our sympathy in a very practical way. It is a time also to remember our German brethren in our prayers as they face the question of how to provide for the continuance of the important work they have started, in the event of the forced withdrawal of their missionary staff. In some cases, no doubt, they may desire and find it possible to entrust the care of their work to other churches of our missions as was done during and after the World War.

One Year of the Youth and Religion Movement

The Twelfth National Convention of the Young Men's Christian Association in China launched in January 1934 a two year program of Youth and Religion. The resolutions setting up this program called upon city and student YMCAs to mobilize so far as possible youth workers in a united effort to bring the Christian message to bear upon the lives of educated youth.

A strong national committee has guided this Movement through its first year. Corresponding Youth and Religion committees have been set up in a number of cities. National executive leadership has been given by Mr. E. H. Munson and Mr. C. C. Liang. Executive secretaries have also been set aside for the task in a number of centers.

Most conspicuous in the first year's program have been campaigns conducted in twenty-one cities by Dr. G. Sherwood Eddy and a team of fellow workers. In these cities 180,600 students and educated youth have heard Dr. Eddy's messages. The secular press has been generous both in its news reports and in its editorial comments on the Youth and Religion Movement and Dr. Eddy's addresses. The message has been further amplified and enriched by books and pamphlets published in considerable numbers during the year by Association Press.

An effort is being made in this Movement to present Christianity in the broadest and most vital terms possible. Characteristic of the message as a whole has been Dr. Eddy's own testimony that religion for him has been (1) a personal experience giving unity and richness to his own inner life, (2) a universal experience to be shared with men everywhere, (3) a satisfying experience enabling him to live joyously and triumphantly under all circumstances, (4) a rational experience gladly welcoming all truth as it may be discovered in whatever realm, and (5) a social experience driving him across the world to do his utmost in helping to build a fairer and a better social order.

The Youth and Religion program is still in its early stages. Reports from many cities tell of scores of study groups in which young men and women reached by the first year's program are finding opportunities for fellowship, study and worship. Centers which failed to join the Movement in 1934 are being enlisted in 1935. Efforts are being made to secure wide distribution of new books and pamphlets including outlines for the study of Christianity which are now available. The National Youth and Religion Committee is busy promoting these several ends, and at the same time organizing an all Chinese all lay Youth and Religion Deputation which will visit a selected group of student centers during the closing four months of 1935.

The first year's program reveals unusual readiness on the part of students and educated youth to respond to a vital Christian message. In a number of cities, moreover, there has been splendid cooperation from teachers, pastors, missionaries and other youth workers alongside of secretaries of the Christian Associations which have taken the initiative and have borne the main executive responsibility in connection with this promising Movement.

The Council of Higher Education

The Council of Higher Education held its annual meeting January 29 to February 1. Representatives were present from seventeen higher educational institutions, and the attendance was the highest in the history of the Council. The outstanding features of this meeting of the Council were the following.

After the regular session of the Council an enlarged meeting gave two days to the consideration of the religious life in the Christian colleges. This is the more significant when it is borne in mind that the Council is an administrative body made up of presidents, deans and faculty representatives. Growing out of a half day session on this subject the previous year the executive committee had authorized a special study, and four observers had made visits of from several days to a week to fourteen campuses, and the secretary of the Council had given special attention to this matter in visits to seven institutions. Each college or university had appointed its own committee for self study. Reports were presented. These are to be issued later in printed form. There was rather thorough-going discussion of the most fundamental questions, such as the place of religion in the college, and the relation of Christian education to the church. The deep interest shown in these questions on the various campuses during the year and in the meeting of the Council is significant and encouraging. The forthcoming report will serve as a basis for further study and action.

The Correlated Progam continues to be the main project of the Council. Genuine progress was made at this meeting by declarations of policy on the part of Soochow University and Hangchow Christian College in which they advocated the establishment of a Christian university center in Shanghai, and expressed their readiness to cooperate in the same. The Council approved plans for closer relationships of the three higher educational institutions in Nanking, where a committee representing the three boards of directors concerned has made recommendations for thoroughgoing cooperation. An item specifically approved is that of a small classroom building midway between Ginling and the University of Nanking, to make possible the combining of small classes in advanced courses. With the Council's approval of these new proposals the Correlated Program provides for work of senior college grade in only eight cities in China (excluding the medical college at Moukden.) In the judgment of the large majority of the Council this is a sufficient concentration for a country the size of China and for the provision of leadership for the Christian movement, with its 500,000 church members, its 50,000 students in Christian middle schools, and its many other institutions.

Reports from the Associated Boards for Christian Colleges in China indicate that they have begun definite promotional work on a large scale. Two promotional secretaries have been engaged. A team of twelve persons has conducted conferences on the China colleges in thirteen cities in North America. Informational material is being sent through the mails to a large list of persons who have not previously made

contributions to Christian colleges. The Associated Boards have declared their intention to work within the Correlated Program, and have made selection of certain items for which they propose to raise funds. The Council of Higher Education at this meeting approved of this procedure. This means that the initiative in making a program is with the colleges in China, but the Associated Boards select such items as they think best for which to secure funds.

Oxford Group House Party in Shanghai

Feb. 4—6, 1935.

Several groups that have been growing in strength in Shanghai these last three or four years held a united House Party at China New Year. Arrangements had been made with the New Asia Hotel (run by a group of Chinese Christian business men) which gave special rates. A total of some 300 persons attended all or some of the meetings. Seventy lived in the Hotel; others came each day. The largest proportion of those who were present and of those who were responsible for the leadership were Chinese. Some American, British, Japanese and Korean friends were also there.

Team meetings were held before breakfast. At nine each morning two groups met for Bible study, one using the Chinese language, the other using English. This did not mean that Chinese and foreigners were segregated, as the English-speaking group was as much Chinese in personnel as it was non-Chinese. After an interval the same groups reassembled for the sharing of experience. The House Party each afternoon divided into seven groups, each of which could be more intimate because smaller, and graded according to mutual interests. For instance, sixteen pastors met in a group of their own during that period. Between tea and supper the two main sections met for the consideration of group principles, and again after supper for testimony. During the common meals, taken at large round tables in the spacious hall on the seventh floor of the Hotel, and at all times in between there were opportunities for friendship both grave and gay and for the interchange of experience in which many found the help they needed.

The House Party grew steadily from the first meeting. On the last evening the two groups were combined. Because of the large number of those who wanted to witness it was decided to limit each speaker to five minutes. Even then the meeting continued from eight o'clock until after eleven.

Since the House Party, the interest in the groups in Shanghai has been increasing, so that one problem in several groups is to accommodate the crowds attending. It will undoubtedly prove a landmark in the history of the groups in Shanghai, giving the leaders a new confidence, broadening the range of the influence of this movement, bringing an inescapable challenge and marking for many a new experience in their own lives of the transforming Power of God.

Religious Education Notes

New teaching material is coming in steadily from the curriculum groups. The following manuscripts are in the hands of our editorial committee and will shortly be published through the CLS.

Elementary Rural Religious Reader, Vol. 2.
Advanced Rural Religious Reader, Vols. 5 & 6.
Neighbourhood Sunday School Material
Character Building Series, Vol. 6.

The Fifth Year S.S. series, "Heroes of Yesterday and To-day" is now finished and the complete course, Teacher's book and pupil's book (including some pictures), may be ordered from the CLS.

Fuller reports of the work of the curriculum groups were given in the last Bulletin of the NCC (Number 53) and in the recent Religious Education Fellowship bulletin. A catalogue of R. E. books is available on application to the NCCRE office.

An abbreviated list of RE books has been prepared by members of the Anking Diocese of the Sheng Kung Hui. It is clear and well-printed and should be most useful to members of any church. Chinese or English copies can be had on application to the NCCRE, price 10 cents each.

Miss Alice Gregg, who put in a great deal of work on the abbreviated list just mentioned, has recently sailed for America and expects to be on furlough till February 1936.

Dr. Luther Weigle arrived in China on February 19 and spent a few days in Shanghai and in Nanking before going South to Canton. He will be in Peiping and district from March 26 to April 14; in Shanghai for the Biennial Meeting of the NCC, April 25—May 2; in East China the first two weeks of May; in Nanking the latter part of May. He then proceeds to Hankow and Changsha and will be in West China during the second half of June.

In July Dr. Weigle is to be at Kuling. A special conference will take place from July 18-29 at which he and the survey team of the NCCRE will consult with representatives of Theological Seminaries and with Church and Mission administrators. This conference will be linked up with the NCCRE annual meeting, where broad questions of policy will be considered with Dr. Weigle present.

Dr. Weigle will take part also in the Kuling Convention, the other speaker being not Dr. Emil Brunner, who is unable to come, but Rt. Rev. R. O. Hall, Bishop of Hongkong. Bishop Hall will attend the conference with Dr. Weigle.

The Report of the Survey Team, consisting of Dr. T. C. Bau, Dr. C. S. Miao and Rev. Stanley Smith, is now in press and should be studied by all who are concerned with training for ministerial or lay service in the church.

The Council of Youth Workers will meet from May 3—6 in Shanghai. Those who are concerned with or about the work of Christian Education in Middle Schools and who would like to know more of this Council and might attend the meeting should write to Rev. R. D. Rees, NCCRE office, Missions Building, Shanghai.

We have a certain amount of stencil material in English which is available free as long as it lasts. Apply to Mr. Rees giving the stencil number and the title, with ten cents for postage.

24. How to establish Rural Sunday Schools, Mabel Nowlin.
134. Jesus the Great Teacher, Pearl Dyer. Meditations.
171. The Children who come to DVBS.
202. Rural Education in the Changli Field.
229. Interests of Middle School Youth, E.M. Stowe.
288. The Completely graded S. School Children's Dept.
810. Some next steps in R.E. (English or Chinese).
824. How to lead Children's worship, Alice Gregg.

Two reports: (a) The Meaning of Evangelism and Christian Nurture, (b) Rural and Literacy work.

Four booklets (notes of lectures by Miss Mary I. Jones, Mothercraft School, Huchow).

1. Woman and her work
2. Budget making and accounts
3. Conversation with or before little children
4. The rights of the child.

Forms for Recording Life Situations (bilingual), E.M. Stowe.

Institute of Social and Religious Research

This exceedingly useful organization, begun in 1921, wound up its affairs in the latter part of 1934. "The formation of this Institute," says Dr. Mott, "attracted little attention but it will not be strange if historians of religion in our times discern in it one of the significant events of the decade. So far as I am concerned the Institute constituted the first serious and extensive effort to apply to religious phenomena the methods of sociological research without the distorting influence of ecclesiastical and theological bias."

The Institute devoted its attention to making surveys of religious, moral, social, educational and other conditions for the purpose of ascertaining accurately what should be done by various agencies operating in these fields to improve the well-being of the community.

Dr. Mott served throughout as President of the Institute and Chairman of the Board of Directors. Mr. Galen M. Fisher, for many years General Secretary of the Young Men's Christian Association in Japan, served as Director. Valuable studies relating to both city and country church life in North America; to foreign missions, education and race relations have been made during these years. Dean William F. Russell of Teachers College, Columbia University, in speaking of the study published under the title, "Middletown," says, "This is a fundamental book in the field of education. It has greater value than any one other single publication which I know. It pointed out in a way that I never before realized, the social change which has been taking place in the United States; and to me it bristles with educational implications. I also consider the work of the Character Education Inquiry to have the greatest influence in this important field."

A series of books on the subject of cooperation provide basic material for an understanding of the problem of church unity which one finds nowhere else so clearly stated. The work of Dr. H. Paul Douglass in this field is outstanding. He will be remembered in China as the Chairman of the group which produced Volume V of the Laymen's Foreign Missions Inquiry. His summary of the situation in that volume is a notable contribution to the whole inquiry.

A recent report issued by the Institute makes clear that the Director of the Institute and his colleagues, when approached in regard to undertaking studies in India, Japan and China, expressed it as their opinion that three or four years would be desirable for the study. It was, however, decided that the "fact-finding" must be completed and the digested results delivered in printed form within twelve months. That the Institute should have been able to do as thorough a piece of work as they did within these limitations of time is a notable achievement.

National Student Conferences

During the recent winter holidays student gatherings of considerable importance were held at Shanghai University. The first, Jan. 22-26, was an enlarged meeting of the Provisional Council of the National Student Christian Movement. During the three days following, January 27-29, the National Committee YMCA Student Council and the Executive Committee of the YWCA College Council met in parallel session, coming together for worship and certain discussions. These two conferences dove-tailed with the Provisional Council conference, most of the individuals being the same.

The Provisional Council is made up of thirteen students representing the various city and provincial Student Christian Unions of the nation, which, in turn, are formed by various organized school groups, i.e., Student YMCA and YWCA's, Student Christian Fellowships, etc.

In addition to the regular members present, a number of advisers, secretaries, and student delegates to later conferences were invited to attend, totalling about forty-five people. Although representing a variety of institutional interests, Association, Church and College, the gathering was characterized by a fine sense of unity and harmony in a common task and fellowship. Minimum attention was given to the question of institutional relationships, while matters of faith, message, task and personnel were of major concern. The following decisions will be of interest:

1. To set up a commission which will make a thorough study of the faith and mission of the Chinese Student Christian Movement in the light of Chinese history and culture, meeting the needs of our present society. The two sections of this Commission will be chaired by Dr. P. C. Hsu of Yenching University and Mr. Y. T. Wu of the YMCA, working in North and East China, respectively. Materials for study in local groups will be prepared during the spring.

2. To elect a commission to draft a constitution for the student Christian Movement which will be based upon local school units and such other *purely Student Christian groups outside the school* as may be recognized at the discretion of city and provincial unions. These local units will be free at the same time to maintain continuing relationships, or to affiliate with Association and Church bodies. Only one unit will be recognized in an individual school.

3. To include a proportion of non-students in the directing bodies of the Student Christian Movement. This was a move which added four non-students, with full vote, to the Council itself and created in addition a special committee of five non-students, advisory to the Student Christian Movement Standing Committee.

4. To hold a National Assembly representative of all local Christian student member groups during the summer of 1936.

5. To call an Executive Secretary who will carry out the specific tasks of the Student Christian Movement Council. The National Committee of the YMCA has agreed upon the request of the SCM Council to allocate Mr. Gung Yuan-hsioh, one of its student staff, for this special service. Mr. Gung has served during his senior year as student chairman of the Council.

Besides the Executive Secretary, the national secretarial staff of the Movement will include ex-officio student secretaries of the National YMCA and YWCA and any cooperating Church bodies.

6. To carry out intensively the following projects: Strengthening of local units; promotion of the idea of Christian social reconstruction; rural reconstruction.

One day was given to planning for the coming Summer Student Conferences.

The Student Council of the National YMCA met for three days immediately following, giving consideration to the following three topics of special interest to men students:

Students and Youth and Religion Movement.

The Student Christian Association in the Present Changing Educational Situation.

The Student Associations and the Fiftieth Anniversary celebration of the YMCA in China.

Major attention was given under the first to a student interpretation of the message of the Youth and Religion Movement, and to the responsibility of Christian students to the non-Christian students in both Christian and non-Christian schools. This group of students recognized their responsibility in this direction more clearly than had been the case before, and seeing the great open door now set before them, planned with conviction to take up their share in witnessing to their non-Christian student brothers. Recommendations to local groups were made regarding the place, function and task of the Student Christian Association in college and middle school, Christian and non-Christian. A strong conviction was expressed that the contribution of the voluntary student Christian group increases in significance as limitations are increasingly placed upon college administrators and curricula for the vitalizing of the religious life of students.

The 6th of October 1935 was chosen as the day for the celebration of the fiftieth anniversary of the YMCA Movement in China. The first Association was established in Jefferson Academy, Tungchow, in 1885. This day will be followed by a period to be known as Student Movement Week for the promotion of the national and the world-wide Student Christian Movement idea.

The following impressions stand out in one's mind:

These conferences were free from any obvious conflict of institutional interests. This means that the corner has been turned in the achievement of understanding and a workable basis for a National Student Christian Movement providing unity among the diversified groups and organizations which are free at the same time to make their own unique contributions to a common undertaking to which all are loyal.

Students and non-students participated without serious consciousness of age barriers. Students spoke freely without embarrassment, taking the initiative quite naturally, while non-students felt free to contribute without fear of intruding, assured that each statement would be weighed carefully and accepted for its true worth from whatever source.

There was a saneness of outlook in dealing with the most controversial of social, religious and organizational questions. These meetings augur well for the leadership of the future.

Here was a demonstration of the ability of a group of students from all parts of China to find agreement and cooperation, where wide divergence of opinion existed around highly controversial questions. The sense of unity and fellowship in the larger task was strengthened. It is perhaps well to remember, however, that it was a select group of students not too large to think clearly and work cohesively, and that a goodly proportion of people of ripe experience shared in the process. It remains to be seen whether larger groups can function so well.

Rural Christian Homes Committee Meets

During the past months the NCC Committee on the Home has been centering its attention primarily upon village homes. The meeting of a number of workers from different parts of the country with wide experience in work among women in rural areas met in Shanghai from January 31 to February 2. There were nine present, coming from the provinces of Hopei, Honan, Shansi, Shantung, Chekiang, Kiangsu, and Kwangtung. They represented the Home Committee of the North China Christian Rural Service Union, the Church of Christ in Honan, Chekiang, the Kwangtung, the Kung Li Hui in Shansi, the Rural Department of the National YWCA, and the Nanking Theological Seminary. Mr. T. H. Sun, editor of the Christian Farmer, was also present.

Reports were given regarding the nature of the work being carried on in village homes during the past few years in the sections of China represented. Literacy and Bible classes for women have figured largely in the program of work carried on. Emphasis has been laid upon the teaching of religion in the home, the holding of family prayers, the training of women on adult education classes.

A questionnaire sent out by Miss T. C. Kuan, Secretary of the NCC, brought 250 replies. The commonest evidence of improvement in home life mentioned in these replies is the more general observance of family worship. Of 125 replies as to the percentage of Christian homes observing family worship, twenty-seven replies said that less than ten percent did so, forty-seven gave from eleven to thirty percent as

having such worship; thirty-eight gave thirty to sixty percent; eight estimated sixty to eighty percent; and four from eighty to one hundred percent.

Fundamental needs of the village home were discussed. These included, besides religion, questions of economics, of health, of social relationships, of education. Emphasis was laid on the fact that attitudes and character cannot be changed by two hours a week spent in religious meetings. The work of religious teaching falls back inevitably on the home.

The conference urged Theological Seminaries and Bible Schools to include in their curricula courses on home making, in order to enable their graduates to give practical help to parents in making their homes more Christian. It was pointed out that where such schools prepare rural workers, the instruction in home making being given should be based on the needs of rural home life.

It was felt that the Home Committee should prepare a curriculum for adult education. The Christian movement has taken religion and education out of the home and centered them, insofar as they they relate to children, in the school and, where they concern adults, in the church. The central position of the home was emphasized.

A wider use of the "Traveling Adult Education School" was also recommended. Miss Kuan was asked to emphasize this in her work. The China Christian Educational Association was also urged to include home making courses in all Christian middle schools.

The Committee on the Christian Home is hereafter to meet in two sections, one centering on the city home; one on the village home.

Parent Education is to be the theme of the Committee this year. It is hoped to prepare a program that can be carried through the year.

Traffic in Women and Children

Memorandum on the Situation of Russian Refugees in the Far East

(This memorandum was received by the National Christian Council of China from a member of the Church of England's Archbishop's Advisory Board on Social and Moral questions. Any information as to what is being done, or suggestions as to what might be done to help these unfortunate women will be appreciated by the National Christian Council, 169 Yuen Ming Yuen Road, Shanghai.)

To the best of my knowledge no mention was made of this question of Russian Refugees until the League of Nations Committee of Enquiry concerning general traffic in women and children in the East reported in 1933. That report exposed the alarming position that Russian professional entertainers, as well as prostitutes found in China, may be said to be under the control and management of traffickers, to some extent because of their peculiarly helpless condition. Many figures were given which can be studied in the official documents. The main facts are that owing to the Bolshevik revolution many Russians residing in Manchuria had become exiles (in the sense that they dare not return to their own country) and had lost their normal source of income, while many of their compatriots had poured into China from Russian Siberia as refugees. Both impoverished residents and refugees were very frequently entirely destitute and had perforce to sink into prostitution. It was a quite exceptional position and had nothing really in common with the ordinary flow of prostitutes. There is a demand for Russian women as prostitutes, as well as entertainers, in the large commercial centres of China proper and this is a strong incentive for traffickers to arrange for the transfer of girls from Manchuria, especially Harbin, to Peiping, Tientsin, Chefoo, Tsingtao, Shanghai and Hankow. The position of a girl in Harbin who was desperate, naturally attracted her to any offer of a position in more wealthy places. Traffickers used persuasion and deceit and a girl on arrival at the other cities found herself forced into a brothel or into a dancing establishment of the class which amounted to the same thing. She was in debt. It was hopeless to protest. She was in a strange place. She could make no offer of repaying the money which she owed and, perhaps as important as anything, all arrangements concerning her papers were in the hands of the trafficker, and he possessed her documents. She was entirely ignorant concerning the measures which she could take to oppose the demands of the trafficker.

That is the gist of the report of the Committee of Enquiry. That Committee called especial attention to the urgent necessity of preventive work amongst young women of the Russian Refugee communities in China and added that assistance of this kind seems to be a worthy opportunity for the activities of missions and private organisations engaged in preventive work. The position of these girls was owing to no fault of their own.

The truth of this has been freely acknowledged on the Advisory Committee of the League of Nations and, perhaps more important, by the Assembly of the League. But no one has yet been able to suggest a remedy. . . . It has apparently been agreed that no immediate action is possible by the League, although both on the Advisory Committee and the Assembly the strongest possible opinions were expressed about the necessity for helping these women. It is true that the Secretary General has been asked to make further enquiries. That is unlikely to lead to anything unless individual organisations interested in the question can put up definite schemes for the expenditure of money.

The Berlin Congress organised by the International Bureau for the suppression of Traffic in Women and Children passed a resolution requesting National Committees of all countries which have concessions, Missions or other responsible social agencies in the East—as a matter of urgency—to promote measures for the education and protection of *refugee* women and children in the East.

Apparently numbers are still arriving from Harbin, and the situation is roughly the same for the other open Ports of China especially Hankow and Tientsin.

A particularly notable remark in this last report is that the troubles to which Russian women are subject on crossing the frontier are common knowledge and hardly excite attention any longer.

To sum up:—admitting the facts that this dogradation of unfortunate Russian refugee women exists, there must be taken into consideration the conditions of labour which are entirely strange, and the presence of local labour at cheap rates. Many posts which are normally reserved for women in Europe are not possible for Russian women refugees. These women cannot be assimilated as, for example, the French Hugenot refugees were assimilated in this country, or as Jewish refugees may and probably will be assimilated in different countries.

Up to the present I have heard of no possible solution except that private organisations and, in particular, religious communities, will treat this problem seriously, and will help as they have helped in the past in connection with such questions as slavery.

The question before the Church of England Advisory Board for Moral Welfare Work seems to me to be not whether it will help with resolutions—that could always be counted on with certainty—but whether the Church of England has such links in China and the British Possessions in the Far East as would permit it, and justify it, in taking special action with regard to these Russian refugees. With great respect, I do not think that resolutions will help. They have been passed almost ad nauseam. It is now a question as to whether a particular religious community can or ought to render assistance in one way or another in this question of alleviating the difficulties of a singularly unfortunate body of women.

I am far from suggesting that all these women are mild, modest and helpless victims. Many no doubt have taken naturally to a life of prostitution, but that is only the expression of the same phenomenon which exists throughout the world. But it seems to me to be beyond all dispute that a very large number, running into thousands of women, have been forced into either definite prostitution or a life which is hardly distinguishable from a life of prostitution, through no fault of their own. There is now, after so many years, the further problem which I have not seen discussed at length, and that is of the children of the original refugees. What is to become of them? Must they necessarily become dancing partners, mistresses of wealthy people, or downright prostitutes? It is a serious problem which must be faced if we are to pretend that we are dealing seriously with the victims of prostitution.

F. SEMPKINS, *Secretary.*

Notes and Comments

Three of the nine Missionary Fellowships and Scholarships assigned for 1935-35 by Union Theological Seminary, New York, came to China. The appointees were:

Rev. R. J. McMullen, Th.M., Ph.D., D.D., Hangchow Christian College, Zakow, China, under appointment to the Chair of New Testament in Nanking Theological Seminary.

Prof. M. O. Williams, Jr., M.A., The Methodist Episcopal Church South, Soochow University, Soochow, China.

Mr. Egbert M. Hayes, B.D., Department of Religious and Social Work, Peiping Union Medical College, Peiping, China.

The others went to Japan (3), India (1), Turkey (1), and Egypt (1).

Summer Schools for Language Students

The *College of Chinese Studies in Peiping* will conduct summer courses as usual. The College is also in a position to provide trained teachers for those who wish to study at Peitaiho.

At Kuling

We are informed that a language school is to be conducted at Kuling this summer under the auspices of the Home Study Institute. Mr. W. A. Scharffenberg will be in charge. He will be assisted by a staff of well-trained teachers. Mr. Scharffenberg is at present conducting a language school in Shanghai, with an extension department that has close on to 1000 students enrolled.

Classes will be organized for beginners, for intermediate and advanced students. Those prepared to give their entire time to study will be able to complete a full quarter's work. Dates June 10—August 30.

Two shorter terms are being arranged, June 10—July 22 or up to the time of the Kuling Convention (July 28—August 4); and August 5—30.

A variety of courses will be offered. One course is designed primarily to help persons familiar with a local dialect who wish to learn the Mandarin. Others will take up Chinese newspaper reading, composition, history, the classics, current literature, Chinese customs.

The fees for *the full quarter*—June 10—August 30 are: For 1 class, $35; 2 classes $65; 3 classes $90; 4 classes $110; 5 classes $126; 6 classes $135. *For short term*: 1 class, $20; 2 classes, $38; 3 classes, $54; 4 classes, $63; 5 classes, $70; 6 classes, $75. Private teachers for 2, 3, 4, 5 hours respectively $16, $19, $22, $25; for first month. For second month one dollar less per hour, with a further reduction of one dollar per hour during third month.

Mokanshan

Mr. Scharffenberg is prepared to conduct classwork at Mokanshan also if there is a sufficient demand. Those interested may get in touch with him at 526 Ningkuo Road, Shanghai.

Directory of Protestant Missions—1935

The new Directory has just appeared from the press of the North China Daily News, 17 The Bund, Shanghai ($1.50 plus postage). At last year, Mr. Boynton has collaborated in its production. He notes that the alphabetical list contains 5875 names, including 1646 wives, 2201 single women and 382 single men. Orders should be sent to the publishers, to the Kwang Hsueh Publishing House, 140 Peking Road, or to the Christian Literature Society, 128 Museum Road, Shanghai.

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